

CHRISTIAN STATESMAN

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AWAKE, OH AMERICA, AWAKE!

By E. CLAY YOUNG, Chairman

Finance Committee, The National Reform Association

America is losing a terrible war, losing it slowly and almost surely, dangerously and disastrously—unnecessarily and inexcusably. We do not mean the military war, of course, in Europe or the war in the Pacific, or any part of war on land, in the skies and on and under the sea. The war we are losing is one which, if finally lost, will destroy us as surely as if we should suffer defeat on any or all of our far-flung battle-fronts—the war against JUVENILE DELINQUENCY and PAGANISM.

Why do we not put as much energy and enthusiasm, as much determination and will power, as much ingenuity and resourcefulness, as much initiative and idealism into this war for the salvation of American youth as we put into the war for the defeat of our military enemies? It would seem that we are not fighting an EFFECTIVE or even an INTELLIGENT war against our moral and spiritual enemies, else our beloved America would not be in its present predicament. Shame on us when we hear, and must accept such statements as the following from J. Edgar Hoover: "THERE ARE SIXTY (60,000,000) MILLION of our citizens who profess no religion and many of these no belief in God or the Bible. What will happen to the moral structure of our democracy if this condition continues?" He attributes the cause to IRRELIGION—the failure of PARENTS, CHURCHES and SCHOOLS. With such arguments we fully agree. Much emphasis is being placed today on EDUCATION, the cry being EDUCATE, EDUCATE, EDUCATE, but how educate and for what purpose is the great question. Theodore Roosevelt said, "an uneducated criminal will steal a ride on a railroad, but an educated criminal will steal the railroad." Therefore, it is very important

HOW we educate. Just one or two more quotes before getting to the real object of this article. Roy L. Smith, Editor of the Methodist Christian Advocate, recently stated, "For the first time in our national experience, a generation is arising which has no God and feels no need of one. We have never been so spiritually illiterate as a nation as at this moment, and as spiritual ignoramuses we are compelled to enter the atomic age." From Daniel Webster, 'IF WE ABIDE IN THE PRINCIPLE TAUGHT IN THE BIBLE, WE WILL GO ON PROSPERING, BUT IF WE DO NOT, CATASTROPHE MAY SUDDENLY OVERWHELM US.' America, take warning ere it be too late!

While all that has gone before is factual in every particular, it is just a build-up for what is to follow.

The National Reform Association accepts as true all that is said about the responsibilities of HOME and CHURCH; but we know that much of our difficulty is due to the break-down of our present educational system—the lack of the proper moral and spiritual training in our schools, colleges, universities and theological seminaries. We are, therefore, giving special attention to this failure in our SCHOOLS. One has said: "MODERN EDUCATION HAS TAKEN AWAY OUR LORD, AND WE KNOW NOT WHERE THEY HAVE LAID HIM." Much headway is being made by the enemies of the Bible; until now—be it said to the shame of the Christian citizens of America—only TWELVE (12) of our states have laws requiring the reading of the Bible in their schools. Until some seventy years ago it was the established custom to read the Bible in practically all schools in all states. This deplorable trend away from proper moral

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Senate Committee Turns Spotlight on Organized Gambling

By

Rev. J. Renwick Patterson, Pastor

Central Pittsburgh Reformed Presbyterian Church

When any vice grows to the gigantic proportions of \$15,000,000 a year, it is high time for somebody to sit up and take notice. This is the lowest figure given by a committee of experts on the amount of money that changes hands each year through illegal gambling in the United States. How big the gambling industry is no one really knows. Senator Kefauver, Chairman of the Senate Committee to Investigate Organized Crime in Interstate Commerce, feels that this figure is much too conservative but even so, it represents a billion or two more than this year's total appropriation for national defense.

Such a tremendous exchange of money could not possibly take place without organization. While the above Senate Crime Investigation Committee has been in operation for only about six months, yet, according to Senator Kefauver in a recent radio discussion, it has uncovered sufficient information to be able to say very definitely that several gangs or syndicates are now operating in the United States, and that these have very close tie-ins. They work together so that one does not encroach upon the territory of the other. They have working arrangements with one another and they have nation-wide wire service. This is really the main artery of the gambling operations in the nation today. Were it not for the racing wire service, which strong evidence indicates is controlled by racketeers, gambling on its present nation-wide scale couldn't exist for as long as twenty-four hours. The two main gambling devices in the United States today are horse racing and the numbers racket. Through monopolistic distribution of the racing wire service, the gangs have taken control of these two major gambling activities. This wire service operates out of Chicago and is allegedly controlled by a Chicago mobster who is believed to be a "front" man for the revitalized Capone gang of that city.

The gambling syndicates are controlled by the same characters—the same names—the same people who are engaged in interstate transaction in other kinds of vice—narcotics, prostitution, theft, bank robberies, etc.,—all the way down the line.

The gangs of the "roaring twenties" still operate. The Costello mob is still to be found in New York. The Capone gang still operates in Chicago. The Purple Gang still moves in Detroit. These gangs still go by the same names and are still operated, so far as they survive, by the same faces.

And where they operate there is always corruption. They have large resources at their command. The S & G Syndicate, operating in Florida, did a total of

more than \$26,500,000 in 1948. One crap table alone in Florida netted \$600,000 in one season. With this kind of money, the gambling syndicates do have influence and with it they play any party and line where they can gain protection. They have no politics nor philosophy of government and they try to get next to whoever is in power so that they may protect their illegal business however and whenever they can.

In Florida, and the picture there is representative of wherever they operate, corruption abounded everywhere. They had succeeded in reaching public officials to the extent that many counties were taken over almost entirely by the gangster element.

One of the reasons why the organized gambling interests operate so widely and so freely in this country is that gambling, as it is practiced in the United States today, is not a federal offense. Hence, it has been chosen by the racketeers today as their primary activity. And it is easy to operate. It involves no exchange of merchandise which has to be handled. Only two things are needed in gambling—money and information. The passing of these is quite simple indeed compared with the illicit liquor business—the last big money racket operated by these same gangs.

The Senate Committee on Crime Investigation has centered its investigation on gambling because there is today no federal law enforcement agency under whose jurisdiction the suppression or even the control of gambling might come, for gambling, as indicated above, is not a federal offense.

Now there are other forms of vice, but these are finding their activities tremendously hampered by various governmental agencies. The Treasury Department's Bureau of Narcotics has made traffic in narcotics exceedingly unhealthful. Counterfeiting still goes on but only at the greatest risk. The FBI has taken the "gravy" out of white slavery, but so far as federal law goes, the gamblers have had a free field. This situation can and must be changed.

The Senate Committee on Crime Investigation cannot put an end to gambling. It is an investigating committee—not a law enforcement authority. Its task is to ferret out the facts and discover the extent to which organized criminals, working across state lines and using the channels of interstate commerce, have been able to thwart the existing agencies for the enforcement of law. In the light of the overall picture brought into view by careful investigation, it is the purpose of the Committee to determine

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The Miracle of Fidelity at Oberammergau

By Rev. William Wilson McKinney, Ph.D., D.D.,

Vice President of The National Reform Association;

Pastor of the First Presbyterian Church, Ambridge, Pa.

The famed little Bavarian village of Oberammergau, nestling in the foothills of the Alps, this past summer has again been the mecca of thousands of visitors from many countries. The magnet was the historic Passion Play which has been presented each decade for more than three centuries by a pious group of peasants who have remained faithful to their ancestral vows and to a cherished community ideal to make vivid and realistic the closing events in the life of the World's Savior.

In the year 1633, a terrible plague was reaping a widespread harvest of death through Bavaria and threatened the total destruction of the stricken village of Oberammergau. Around the altar the survivors bowed on bended knee. They pledged themselves to raise, every ten years, a cross of dramatic remembrance if the Divine Physician would check the deadly pestilence. Their prayer was answered. Tradition relates that none of the remaining villagers died. The vow was kept. For over three centuries, in the face of hardship and discouragement, the faithful Bavarian peasants have continued their vow of remembrance by dramatizing with reverent skill climactic scenes in the redemptive life and death of the Universal Savior of Mankind.

A Religious Dramatization

It is called a play and as such calls forth the best in dramatic skill and technique. But it is vastly more than a play. As produced this year, it was a stirring sermon, lifting the audience into the living presence of Jesus as he moved courageously amidst the turmoil of human passion and bigotry to apparent defeat upon the cross and then on through death to life and the assurance of universal triumph.

The play itself is a miracle of fidelity and united consecration on the part of the entire village. Oberammergau, with its surrounding farms, includes only some 3,000 people. Yet from that native population are drawn all the skills of stage technique, musical artistry and dramatic mastery that hold the audience in rapt attention and spiritual uplift. At times, particularly during the triumphal entry into Jerusalem and the mob scene before Pilate, approximately 800 people are on the stage at one time.

The leading characters include fifty-nine with speaking parts. The feminine leads must be unmarried and not over thirty-five years of age. No limitations are placed on the age or martial status of the men. In addition, there is a carefully trained

chorus of forty-eight voices, supported by an orchestra of comprehensive variety and depth of volume. In order that every child in the village may have a part in the play, four different groups are selected and no group can appear more frequently than every fourth performance.

Throughout the season, extending from May 21st to September 24th, thirty-three regular performances were scheduled for the intervening Sundays and Wednesdays. Additional performances were necessary to accommodate the hosts of visitors who crowded the village to see the play which was presented this year for the first time since the third centenary jubilee performance in 1934.

A Seven and a Half Hour Worship Experience

The visitor to the lovely rural village of Oberammergau imagines he has entered one of the cities of Galilee as he meets on the street familiar Biblical characters like Mary and the twelve disciples with their long hair and typical garments and as he enjoys the hospitality of the villagers for the night and shares their food and homes.

An hour before the curtain is lifted the whole village is alive with zealous anticipation. At 8:30 A. M. the covered amphitheater, seating approximately 6,000, is filled with visitors speaking many languages. The moment the orchestra, concealed in the pit in front of the stage, sounds the call to worship, conversation is hushed into silence. The audience drawn from contracted racial backgrounds is unified in the sequence of scenes which follow without any Hollywood emotionalism but with a convincing naturalness that relieves the turmoil in Jerusalem. No colored spotlights are used nor is there any voice amplification. Yet the lines are sung or spoken with a clarity of tone and diction that can be heard distinctly in all parts of the amphitheater. German is the only language used, but literal translations in English or other languages can be purchased.

The play progresses without any interruption or applause until noon when a two hour intermission is allowed for lunch and rest. Promptly at 2 P. M. the play is resumed with heightening interest until it reaches a triumphal finale at 6 P. M. Then for the first time applause is both natural and permissible. An inspiring worship experience extending throughout those seven and a half unforgettable hours!

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1103, Act of October 3, 1917, authorized January 17, 1921.**A Christmas Greeting and Prayer**

Due to the fact that the next issue of The Christian Statesman will not appear until January 1951, we, at this early date, extend to our readers and all friends of the National Reform cause our best wishes for a Happy Christmas and New Year.

In this troubled world what more appropriate wish and prayer as we approach the Christmas Season for our friends, our country and our world, than that the Spirit of Peace may brood over our world and in the hearts of the leaders of our own and the other nations and that there may come upon all our leaders and people the realization that the peace for which there is such a great longing can come only through Him who is the Prince of Peace.

"Unto us a son is born . . . and the government shall be upon His shoulder . . . Of the increase of his government and of peace there shall be no end."

"And He will judge between the nations and will decide concerning many peoples; and they shall beat their swords into ploughshares, their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

IT DOESN'T MAKE SENSE

There is a great controversy on over America as to whether the Bible and instruction in the great religious truths of our Christian faith should have any place in the public schools of our nation in which some 25,000,000 American youth are receiving an education to fit them for citizenship and in large measure for life. The United States Supreme Court in its recent ruling in the McCollum school case, throws its weight on the side of atheism and secularism in this controversy, declaring there can be "no commingling of secular and religious instruction in the public schools."

But there is no controversy and there appears to be universal agreement on the need and right of the Bible and religion in the prisons of our country, where we incarcerate those who have so far disregarded the moral teachings of the Bible and of our

Christian faith that the State for its own safety has confined them within the four walls of our prisons. The proof of this is found in our prison laws.

Here, for example, are the prison laws of three of our states. We take it, the other states, in general are in agreement with them.

The Ohio prison law reads, "The warden shall furnish each convict with a Bible." The prison law of Michigan, "The chaplain shall hold religious services in the prison, and he shall attend to the spiritual wants of the convicts, he shall give the convicts moral and religious instruction, and he shall, at the expense of the State, furnish a Bible to each convict." The prison law of Illinois, "It shall be the duty of the chaplains to perform religious services in the penitentiaries, to attend to the spiritual wants of the convicts, to visit the convicts in their cells for the purpose of giving them moral and religious instruction, and to furnish, at the expense of the State, a Bible to each convict."

No controversy here. The Bible is a wonderful book to reclaim and rebuild the lives of those who have gone wrong—of murderers, rapists, thieves, robbers. There is no other book to be compared with it. It is so essential that the State sees to it that a Bible is placed in the hands of every convict and at State expense, that moral and spiritual instruction is so necessary for convicts that the State provides and pays for chaplains to give it. It's the one great hope of redeeming criminals. No suggestion that secular instruction will redeem them.

But when it comes to making use of the Bible and giving American youth in the nation's schools instruction in its great religious truths to build them up in moral character and keep them out of our prisons, there are many who are saying, "Oh, we must not do that." To all but force the Bible and religious instruction upon the convicts in our prisons and withhold them from the youth in our schools—"O, consistency, thou art a jewel"! Doesn't the devil chuckle every time he thinks of this? Isn't it time we use some common sense and give the Bible and religious instruction a chance in our public schools to keep American youth from getting into our prisons?

Daniel Webster said, "The State's right to punish crime involves its duty to teach morals."

McGuffey and the McGuffey Readers

Few men, if any, did as much to influence the thought and life of American youth in his day as William Holmes McGuffey, author of the McGuffey Readers. Of him it is said, "He wrote the books that children read and shaped the thought of a nation." He knew a century before Hitler that a nation's schoolbooks greatly influence the nation's thinking.

In the early days of the public schools in our country, having attracted wide attention by his unique methods of instructing youth, he was asked by a Cincinnati, Ohio, printer to prepare some new school textbooks. He was promised pay only if the books sold. He decided to go ahead even if he never got paid and show what his new teaching method would do.

The result was a series of six books which became America's best sellers. From 1836 to 1920 more than 122,000,000 copies were sold, the largest sales of any series of books ever known. At one time half the school children of America used his Readers.

The First, Second, Third and Fourth Readers were published in 1836 and 1837. A Fifth Reader was edited by his brother, Alexander, in 1844. A Sixth Reader completed the series in 1854.

While the McGuffey Readers are no longer used in our public schools as textbooks, a large number of them are still purchased for public school libraries, and by individuals who in early life used them in the public schools. Also we are informed by the American Book Company who publishes them, that many sets are sold to missionaries in foreign lands, especially in Africa, for use in teaching English in their mission schools.

McGuffey was the first to fit the child's education to the child's world. In many lessons he uses pictures that appeal to children—family scenes of home and farm with animals and pets in abundance.

But that which characterizes these Readers above all else is the important place they give to the moral and religious in life. A perusal of these readers reveals the fact that nearly every lesson has a moral and that many of them are definitely and distinctly religious. One who has made a careful study of them says:

"Of seventy-one lessons in the old Fourth Reader, thirty-two have a definitely religious flavor and many more strike a high moral tone. My old Fifth Reader has 235 lessons, sixty-four of which are distinctively religious. It has many Bible passages from Exodus, Isaiah, Paul's defense against Agrippa, and such lesson titles as 'Poetry of the Bible,' 'Observations on the Sabbath,' 'God Blesses the Industrious,' 'God is Everywhere.'"

But all this has changed. For fifty years and more our public schools have been in large measure secular. Examine the Readers now used in our schools—the religious element is almost entirely absent.

Dr. Fleming, the writer referred to above, recently examined nine sets of readers—thirty books—used from the fifth to the eighth grades. "They were filled," he says, "not with the religion that made our civilization and graced our readers in the past, but with fables, folklore, fairy tales, pagan mythology, jingles and jangles. Two-thirds of them had no Bible references at all and there was virtually no voicing of morals."

The same is true of the histories and other textbooks now used in our public schools. McGuffey was a truly great educator. He was also a truly great Christian. While his life work was in the educational field (for eleven years he was Professor of Ancient Languages in Miami University, Oxford, Ohio, he spent nine uphill years teaching three struggling schools after which he was for more than twenty-five years Professor of Political Economy and Moral Philosophy in the University of Virginia) he was an ordained minister in the Presbyterian Church and preached in churches that could not pay a minister.

We need in our public schools today textbooks with the moral and religious content of the McGuffey Readers. May God raise up men of the McGuffey type to provide them.

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and spiritual training for our youth challenges the attention of parents, churches, schools, newspapers and government. During a recent radio address Hon. Cordell Hull said: "Human wisdom has failed. Events have gone beyond the control of any man or group of men. But one way is left—BACK TO GOD AND TO HIS WORD."

The National Reform Association is doing all it can, considering its resources, and wants to do much more to combat our enemies, but more funds are required. Therefore, we wish to secure a specific amount of TEN THOUSAND DOLLARS (\$10,000.00). This is not a large sum, considering the MILLIONS and BILLIONS being demanded for far less worthy causes. This, of course, is in addition to our yearly budget requirements. So much are the officers and directors in earnest that a letter has gone out soliciting the largest possible subscription to this fund. We believe our entire constituency should know that our President, Dr. Martin, in addition to all he has put and is putting into this movement, in the way of time, talent and personal yearly financial contributions, will give ONE THOUSAND DOLLARS (\$1,000.00) towards this "special fund." While we very much appreciate what our friends of the Association have done in the past, and most heartily thank them for their loyalties and support, it is hoped, when they realize the sacrifice being made by our President, they may be inclined to aid in every way possible in helping us to achieve this goal. AWAKE, AMERICA AWAKE, IT'S LATE!

"O America, wake from out thy slothful sleep;
Bestir thyself, thou faceth solemn day.
Gross terrors rise about, a refuge seek,
Return unto God; arise and pray."

ANNUAL MEETING AND DINNER OF THE NATIONAL REFORM ASSOCIATION

The 87th Annual Meeting and Dinner of The National Reform Association will be held on Thursday evening, November 30th at 6:30 in the East Liberty Presbyterian Church, Highland and Penn Avenues, Pittsburgh, Pa.

The guest speaker of the evening will be Rev. Frederick C. Fowler, Litt.D., D.D., Pastor of the Knoxville Presbyterian Church, Pittsburgh and also President of the National Association of Evangelicals. The subject of his address will be "Maintaining our American Traditions". Dr. R. H. Martin, President of the Association, just returned from a western trip, will briefly tell of the "Highlights of the Association's Work in 1950."

Mrs. William E. Pensyl of Pittsburgh will be the soloist of the evening accompanied by Mr. John L. Somerton of Carnegie, Pa.

At the short business meeting following the dinner, nine of the Directors of the Board of the Association will be elected and other necessary business transacted.

A fine turkey dinner will be served at 6:30. A most cordial invitation is extended to all members, friends of the Association, pastors, congregations of Pittsburgh and vicinity and all friends of Christian Government who can possibly attend to be present.

Please write or telephone reservations to the office of The National Reform Association, 209 Ninth Street, Pittsburgh 22, Pa. (telephone AT 1-4091) by Tuesday, November 28th.

Beaver County Branch Elects an Executive Secretary and Adopts a Program

The Executive Committee of the Beaver County (Pa.) Branch of The National Reform Association held an important meeting on the evening of October 2nd in the home of Mr. W. A. Bliss, Vice President of the Branch. A program for the coming months was discussed and adopted. Included in this program was the placing in the four newspapers of the county a one-fourth page advertisement showing the expenditures for intoxicating liquors in the country for 1949 as compared with the expenditures for public school education and other data, sending to pastors and others in the county facts regarding the stand on moral issues of a number of candidates for public office, placing 25 copies of Dr. Fleming's book, "God in Our Public Schools," in the hands of educational leaders in the county and requesting the pastors of the county to preach on Sabbath Observance on the last Sabbath of April, 1951.

Rev. H. B. Mansell, the Secretary of the NRA Board of Directors, who recently was transferred from a Methodist Church in Pittsburg to the Methodist Church in West Bridgewater, Beaver Co., was

elected secretary of the County Branch. He was also elected executive secretary and will give some time, with a very modest compensation, to carrying out the program adopted by the local branch.

Dr. Martin's Western Trip

Dr. Martin has just returned from an extended trip to the Middlewest and the Pacific Coast. This trip was undertaken in the interest of The National Reform Association's special campaign against the Supreme Court's ruling in the atheist school case and on behalf of the Bible and religion in our public schools. He spent two weeks in Kansas speaking in Reformed Presbyterian Churches on this subject; several days each in Colorado and Washington where he spoke in the Reformed Presbyterian congregations, and almost three weeks in California where he also spoke in three Reformed Presbyterian Churches. In most of these churches an offering for the special \$10,000 fund which the Association is raising for its Bible in the schools program was taken.

Dr. Martin also made a number of addresses in churches of other denominations on this trip. Two union services of four churches were held in California on Sabbath evenings—one in the Christian Church of Santa Monica, the other in the Methodist Church of Santa Ana. He also spoke at the Annual Meeting of the California Branch of The National Reform Association in Pasadena on the evening of November 17th and addressed the students of Sterling College, Kansas at an earlier date.

Candidates Recommended by Beaver County Branch of Association Elected

The Beaver County Branch of the National Reform Association gave the record and standing on moral issues of the following candidates for office in Beaver County in a letter addressed to the pastors and Sabbath School Superintendents of the County, recommending they receive the support of the voters in the November election—Hon. Louis E. Graham (Republican) for the U. S. Congress; Reuben A. Nagel (Democrat), John C. Miller (Republican) and Robert K. Hamilton (Democrat) for the General Assembly, Harrisburg, Pa. We are glad to report that all four were elected. Our Branch gave the facts. The voters of the County did the rest. They have our thanks.

Annual Meeting of the Southern California Branch

The Annual Meeting of the Southern California Branch of The National Reform Association was held on November 17th in the Mission Covenant Church of Pasadena. A fine dinner was served at 6:30 P.M. which was attended by approximately 60 persons. The after dinner speaker was Dr. Frank Dyer of Santa Monica, National Secretary of the Supreme

Court Protest Campaign, who discussed the Supreme Court's "Tragedy of Errors" in the McCollum school case.

Following the dinner meeting, a public meeting was held in the same church with a considerably larger attendance. The guest speaker at this meeting was Dr. R. H. Martin, President of The National Reform Association, who conveyed the greeting of the National Association to the California Branch. His subject was "The Peril from Secular Education in our Public Schools." Both Dry. Dyer and Dr. Martin were given a hearty vote of thanks for their fine messages.

"National Repentance and National Revival" was the subject for consideration at a four o'clock service preceding the evening meetings. It was an impressive service given over to prayer and confession of national sin and prayer for national forgiveness and for a national revival of religion.

Dr. Walter McCarroll, President of the California Branch presided. All in all it was a very interesting and encouraging meeting.

THE DISTILLERS PREPARING FOR WAR

Within a short time the readers of The Christian Statesman should receive a copy of "Liquor Use for War Held Unnecessary," remarks of Senator William Langer of North Dakota in the U. S. Senate with reference to the distillers feverishly working on a twenty-four hour schedule to increase the amount of distilled spirits piled up in government warehouses which are already beyond the record level. The Senator's "Remarks" with quotations from the New York Herald Tribune and Licensed Beverage Industries, Inc., were reprinted from the Congressional Record in quantities (not at Government Expense) and enclosed in envelopes for wide distribution throughout the country.

It shows how careful and determined the distillers are in piling up a stock of whiskey so that in case of war with its restrictions on the production of beverage alcohol, there will be an ample supply of liquor to supply all the thirsty through a long war.

To aid the reader in a clear understanding of this document, we submit the following:

At the end of last June the stocks of whiskey piled up in bonded warehouses amounted to 643,000,000 gallons. Stocks of all kinds of distilled spirits, including whiskey, were in excess of 700,000,000 gallons. This is equivalent to a ten-year supply based on the rate of consumption during the past few years. Already the warehouse facilities for storing this vast accumulation of liquors are overtaxed and the distillers are renting additional warehouse space.

Notwithstanding this, the stepped up production of distilled liquor last June showed an increase of over 5,000,000 gallons over the same month of last

year. Since the outbreak of the Korean War the production level has been lifted steadily. Unofficial reports indicate the July output was sharply over that of June, and the August rate was running well above that of July.

As everyone knows, distilled spirits contain from 40% to 50% of alcohol. Alcohol for beverage purposes is made almost entirely from grains.

For the successful prosecution of modern warfare vast quantities of alcohol are indispensable. It is needed for gasoline in transporting troops and supplies, for aviation, especially for a higher octane gasoline for the vast armada of airplanes used in fighting, for smokeless powder, etc., etc. There is at the present time a great scarcity of industrial alcohol for use both in time of peace and war. The government, now that the Korean War is on, and a much greater war threatened, should start immediately building up a vast stock of these essential war materials. So great is this shortage that our government according to Licensed Beverage Industries, has contracted with France for a large supply of alcohol, reported to be over 11,000,000 gallons to begin delivery several months ago.

In this situation what did the distillers do? Step up production of distilled spirits as set forth above, thus using up vast quantities of grains that should have been used in the production of industrial alcohol. At last the government called in the representatives of the big distillers and insisted they furnish the government with 4,000,000 gallons of alcohol in November and 6,000,000 gallons in December. But a recent issue of Licensed Beverage Industries reports, following the conference, that the government is giving the distillers more time and not insisting on a specified amount.

The distillers have been endeavoring to justify their action by saying that there are other materials cheaper than grain that can be used as a base for making industrial alcohol, such as molasses and ethyl-sulfate, so there is no need of cutting down on the amount of grain used in the manufacture of beverage liquors. But the fact is these materials are scarce—molasses so scarce it is all but impossible to obtain it.

So there you have it. However short we may be in equipping our armed forces for fighting in war, the distillers are determined that an abundant supply of whiskey will be on hand to insure winning the victory.

SENATE COMMITTEE TURNS SPOTLIGHT ON ORGANIZED GAMBLING

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what federal laws should be amended or strengthened, and what new laws should be passed in order that the federal government may help states and local law enforcement officials cope with the situation.

When organized gambling works to systematically fleece people, and especially the poor of their hard-earned income, and when such organized crime uses its unlimited resources and its great influence to bribe and corrupt public officials, it is high time that public opinion be aroused. All too rapidly corruption is coming to be a part of our every day pattern of life. Elements that a generation ago would have been most abhorrent in public affairs are today being tolerated and in some circles even expected of our public and government officials. Such practices present a very grave threat to our democracy. Honest, fearless and incorrupt law enforcement must be maintained to make our democracy safe.

While organized gambling is not an offense at the federal level, it is illegal at most state and local levels and it can only function at the state and local levels where enforcement officers close their eyes and look the other way and refuse to perform their duty. In all too many instances there are tight alliances between the racketeers and the politicians, many of whom come in for their split on the profits of these illegal gambling operations.

The ultimate answer is an aroused public that will become so moved with righteous indignation as to rise up and demand action. You can help by writing Senator Estes Kefauver, Senate Office Building, Washington, D. C., commending him and his Committee for their work. Also write your Senators and insist that this Committee be continued. (It was originally appointed to function for only ten months, or until March 31, 1951.) The Committee simply cannot complete the job assigned in the short time allotted. That the Committee has been working hard is indicated by the investigations that have been held in Florida, St. Louis, Kansas City, Chicago, New York and Philadelphia. These investigations must be continued until the complete picture is brought to light. Intelligent action and proper legislation can come only when we have factual information. The Committee is rendering the public a real service in bringing out the facts.

THE MIRACLE OF FIDELITY AT OBERAMMERGAU

(Continued from page 3)

An Open Air Stage

The action of the play takes place on a wide front stage with a narrower receding stage to give the sense of additional depth. The entire stage is open to the sky to permit the sun to flash on the armor of the soldiers and the breeze to blow through the clothing and long hair of the performers. The green Alpine hills appearing in the distance, become a part of the naturalness of the stage setting. Built-in scenery is limited to two typically eastern streets with the home of Annas, the high priest, at one

end of the stage and the house of Pilate on the extreme left.

With skilled precision and without hesitation or delay, the story of the play is unfolded. It presents in sixteen acts the dramatic contrasts in the last week of our Savior's life, opening with the Triumphant Entry into Jerusalem and closing with the Resurrection appearance to Mary and the final glorification of the Risen Lord. Each act is preceded by a musical prologue of noble simplicity and calm grandeur which relates in solo and chorus the message of the act which follows.

Particularly brilliant and impressive were a series of twenty elaborate "tableaux vivants" which introduce each successive act. These tableaux portray in motionless symmetry well known Old Testament episodes which forecast in typology the ensuing scene in Christ's life. For example, the Last Supper is preceded by a tableau picturing the falling of manna in the Wilderness, while Judas' betrayal of Christ is represented by the treachery of the brethren of Joseph who sold him into Egypt. Thus the New and Old Testaments are woven together to teach a complete fulfillment in Christ.

Hostility of Jewish Hierarchy

Throughout the entire play, blame for the death of Christ is placed on the hostile bigotry of the Jewish hierarchy and the resentful anger of the Jewish merchants. Pilate is portrayed as heroically struggling to release Jews but finally he is browbeaten by Jewish craft and threats. Judas also is a victim of his own temporary resentment but especially the heartless pressure of the hierarchy. In scenes of great emotionalism, the audience sympathizes with Judas as vainly he seeks release from his promise to betray Jesus and finally in utter torment of soul hangs himself.

Catholic theology appears in a non-Biblical emphasis on the Virgin Mary. But on the whole the play is true to the details in the gospel narratives. The play reaches its dramatic heights in the court trials before Pilate where Caiaphas is acted with superb skill. The emotional climax, however, is the vivid pathos of the crucifixion as one by one Jesus, in the midst of mortal agony, speaks his seven messages from the cross and finally droops in death. Throughout that entire scene, requiring about thirty-five minutes for its complete portrayal, the Christus has been hanging on the cross.

Yes, to witness the Passion Play is to share in a memorable spiritual experience. These Bavarian peasants have dramatized a sermon with a sincerity and artlessness that strengthens the soul with renewed determination to serve the King of Kings. The miracle of the Passion Play has been repeated at Oberammergau in 1950.